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THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XVII JANUARY 1946 No. 1

FAITH IN SCIENCE

[**Prof. A. M. Low,** author of several works, including *Our World of Tomorrow*, was responsible for the Radio Robot in 1916 when he commanded the R. F. C. Experimental Corps. He demonstrated a system of television in 1914. In this war, he again served at a Command Headquarters. Among recent inventions are included two explosives, a new gun sight, an anti-tank device, and a rocket-firing aeroplane in 1940. This complacence-challenging article is a telling blow for the disenthralment of human thought from the superstition of scientific no less than of religious finality. An open-minded attitude to empirical as well as traditional knowledge is hopeful as a condition precedent to the search for the animating principle within the kernel of matter, as to the recognition of the possibility of truth in the claim of ancient science that there exists a Soul of things, of which external form is the inadequate expression and the veil.—ED.]

I am asked if we should have faith in Science! It is an impossible question, for neither you nor I know the meaning of either word. We have only begun to learn. We are still little removed from Newton's day when he pictured the seeker for knowledge as a child on the seashore occasionally finding one pebble a little brighter than the rest.

All things are matters of opinion in this year of grace. All facts depend upon the number of people who believe them to be true and I suggest, very seriously, that faith in any sense is a bad thing and a dangerous weapon in the hands of those who wish to twist the beauty of Science to their own ends.

Not long ago in terms of the world's geographical time—a world, incidentally, so young that it has not yet had time to cool in the middle—Plato decided by the application of logic that flies had about eight legs. For many years this was "fact." Everyone believed it to be true until someone without faith took the trouble to observe and to count them as six. No doubt he was

sneered at for his pains, for observation is always unpopular, although it happens to be the only true occupation for any Scientist.

Galileo is another classic example. Able to save his life or freedom only by agreeing with the majority, whose faith alone held the earth in position relative to the sun. His most bitter antagonists, in this case religious fanatics, fortified by the truths of public opinion and the faith of ingrained reverence, live again today in the spirit of prejudice which fears all progressive knowledge. For Science, alas, is prejudiced. One has only to read the bitterness of any academic debate or to regard the power of propaganda to realise that dogmatism and self-assurance are still the enemies of change. Three hundred years ago women were burnt as witches in England on the evidence of children!

Only eighty years ago medical science declared that a speed of sixty miles per hour would be fatal to the human heart and within the lifetime of many still living today it was confidently stated that heavier-than-air flight was an utter impossibility. Instances such as these abound. I quote the case of an old woman who was seen by three children aged five, seven and eleven to enter a field, turn herself into a horse, then into a rabbit, and then to grow wings and fly away. A judge and jury of the English High Court condemned her to be wrapped in a sheet and dragged through a horse-pond. Because she did not sink she was adjudged guilty and burnt alive. England was not so "Merrie" for that poor old woman!

In my opinion, there are instances in 1945 which differ very little from those of the alleged "good old days." In another century we shall too often appear as foolish as those who had faith in their knowledge so long ago. We seem slow to learn and I shudder to think of the smug contempt typical of Science today when light has still an efficiency of about 2%, engines a miserable 15% and when the human body is still equipped with ears and tails, both bearing unmistakable signs of our monkey or fish-like ancestors.

Personally, I believe that it is our duty to be very diffident when entering the woods of knowledge and to remind ourselves that we may be trespassing upon other people's homes. Until a few years ago we were taught of the difference between organic and inorganic chemistry, but we have now learnt that there is no very sharp division and that it may well be that all things are alive. We were taught matters concerning the atom which, in the light of modern knowledge, were nearly ridiculous and we have so seldom the grace to acknowledge how little grasp we have of any subject whatsoever! Our minds in blind trust are far too like a type of text-book which begins upon a wrong assumption and provides three volumes of complicated mathematical proof.

Some other incentive is needed to

replace the application of faith to our Science which is so poorly described as a catalogue of facts. It is not. We must learn to think with a little doubt in our minds, to test, to query very humbly, and, if I may be forgiven the phrase, we must fall in love with Science if we are ever to see a trifle beyond the farce of unending weighings and measurings. I use the delightful phrase of H. G. Wells when commenting upon far too much of modern research.

Until lately, knowledge was always taken as the key to education. Memory was substituted for intellect, instead of acting as its servant. Many human beings are equipped with a capacity to absorb so-called facts but, if these cannot be applied or used in a new fashion, it is a monstrous exaggeration to speak of their possessors as "intelligent." The total value of such individuals is no more than that of a few second-hand books or a small corner in any public library.

In this respect history is useful. Not as a collection of doubtful facts stated as truth but as points on the curve of time which we can strive to project into the future. This method, well known to the engineer, has for some strange reason escaped the average scholar. We are already beginning to see the value of this predicting process. But only within a decade. Half a century ago it was taken for granted that successful erudition and scholarship were the same thing.

Yet of what value was this faith? It is a fact that Shakespeare by such standards was illiterate, for his knowledge of Latin was negligible. I am tempted to point out that Shakespeare could not have passed Matriculation but I am equally certain that if we could train men to be like him it would benefit the world far more than a system of education which produces little more than the knowledge, speech and soul of a well-trained parrot.

But the farce was carefully maintained until Science came to destroy the childish belief that if a statement had been made for 200 years it must necessarily be important. Devotees of this system were no doubt responsible for the negation of truth by test as opposed to faith. Science was beyond the pale. Doctors must enter the house by the servants' door. The knowledge was too young to be true.

Science attempts to find truth. No more. Research asks for no man's trust. It is not a laborious repetition of other people's work nor is it the juggling of figures, nor the multiplication of detail in an attempt to satisfy an examiner. For if old facts and old beliefs cannot be used to achieve progress or to express new ideas, they are useless other than to those who have nothing to gain and everything to lose by change.

It needs emphasis that our world is subject to change. Everlasting change. Permanence does not exist. It used to be true that chemistry could be divided up into its par-

agraphs and sections until biochemistry arrived. Now, after a few years, we invent such new expressions as electro-chemical physics, if this is not already out of date. Each serves little more than to show how poor is the sum of our knowledge. In what, then, should we have faith? Faith in our courage to learn or to cast off error? In faith because it is the easiest way for the lazy mind devoid of all originality?

The whole history of Science is the story of change. Each day teaches us that we seldom recognise truth. Every moment shows how wrong was the theory of yesterday. Faith in change, perhaps; but let us not fall to the level of blind belief in all that we have learnt as the children we still are, with brains little better than those of dogs. Better only if we are free to think.

In this century we have achieved partial success in the science of radio, in air transport, in television, in X-rays, in atomic knowledge and in synthetic chemistry. Would we say that all this knowledge is final or that we shall not make equal progress in another 100 years? Would we say that we know so much about atomic motion that it is as we visualise it at present? Are we to believe everything of astrophysics that is rushed into print like a kaleidoscopic nightmare?

Lord Balfour once said that most people prefer an insoluble problem to one which they cannot understand. So true that it accounts for a great part of our education today in all subjects where complication lends a sense of knowledge to those who are willing to treat Science as a dictionary of definitions or to speak only the thoughts of others. They are little different from the sages of long after 1066 who debated as to the number of angels that could be comfortably accommodated upon a pin's head. They had great faith indeed in their Science!

It will be remembered, and this is a good example of change, that half a century ago the sting of a bee, the droppings of alligators and the hair of a mad dog were all supposed cures for various diseases. Twenty years passed and no one but a quack herbalist would dare to apply them. Today, the dissolved hair of a cat is a highly successful method of diagnosing certain types of asthma. An even more amusing example in the light of penicillin and allied drugs is that the mould which grew on copper kettles in certain country cottages was extremely successful as a means of curing suppurating wounds. I speak of at least one hundred years ago.

Hypnosis is now a recognised treatment. I know the case of a girl who was attacked in a train at the age of ten. She was too frightened to defend herself, with the result that some stored-up "electric charge" or some nervous irritation gave her a very disturbing habit of twitching. When thirty years old she was given an anæsthetic; when half-conscious she was spanked, kicked and her hair pulled quite hard.

The poor girl flew at her tormentors like a wild-cat but upon her recovering complete consciousness her illness was entirely cured and it only remained for those responsible to find a reason.

It is interesting also to mention the quaint case of the fly colonies. If two boxes of flies are placed some distance apart and the rate of growing and breeding is measured, it is found that the covering up of one box with wood or cloth has no effect at all. But if a form of pink gelatine one-10,000th of an inch thick is placed over one box, leaving the other uncovered, the flies in both boxes lose their rate of growing and breeding by nearly forty per cent.

Am I to have faith then that this completes our knowledge of ether transmission and that in future it will be possible to define why some people we like and others we do not? Will it explain why a cloud of hatred over a whole nation affects itself and other nations too? Does it mean that the day will come when, to protect ourselves from the life that is around us, with its extraneous mental influences, we shall have to surround ourselves with a lead casing? Surely my duty is not to explain these things ignorantly but to clear my mind of belief and to try how such processes can be applied to the service of humanity at large.

In the light of these truths, which seem utterly to disregard all previous teaching, a blind trust in any technical matter cannot lead to the progress which, on the trend of history, appears so vital to us all. Evolution has only just begun on our planet. We begin our lives. Have faith in that, by all means, and from it gaze at the truth that evolution is our law. In the past our bodies began in protoplasmic form within the sea. But the word "began" has no basic meaning. The sea must have been there. The matter may have been created by the sun and this does not imply that we could have in any way avoided the slow process of growth which gave seaweed enough patience to grow roots so that it could live on the shore.

I think that the only duty of the Scientist is to observe and to have the desire to find out, without ever assuming that his task is too easily decided. There is today a great feeling that life exists beyond this particular earth and it would seem very vain to imagine that our world is alone in its inhabited state. We have no proof that the atom itself, with its own planetary system and Milky Way, is not inhabited territory. We have just learnt, and these things are happening every moment, that bats fly in the dark by a system of sound reflection that compares very accurately with that of the radar of which we are so proud. We have just discovered, as a result of development in war weapons, that we may be able to reach the moon by rocket. We fly at 600 miles per hour in a manner that would have seemed uncanny a few years ago. We have found out

how to turn matter into energy on a small scale and it is now suggested that a new apparatus can reverse this process.

Am I then to have belief in infinite truth today? There may come a time in the not very distant future when matter can actually be transferred across the ether. I am not certain if this has already been accomplished on an infinitesimal scale but it almost suggests that the thought and desire of the world may very easily create some of the blessings of which we now think as belonging only to our future life. It is an interesting thought that nearly all progress has for its ultimate object the abolition of material values. We are gradually reducing our bodies to a condition where they can serve our minds and this I may suggest is a far better attitude of life than any faith could possibly bring.

To be sure is not always good for us in our savage state. Let no student of Science forget that we live in mud huts or their equivalent. We have begun to despise our bodies but we have not yet conquered the diseases which occupy so much of our life. We cannot yet cure a common cold. We have not yet learnt to erase the word "impossible" from our minds. We have artificial aids to eyes, hair, teeth and legs, but the claws are still there which used to tear the flesh of living animals. Until we can build our artificial man and teach him by some prenatal method to sort out our vaunted knowledge, we have no right to subject him to the mockery of faith of which the schoolgirl's definition is not very wrong, "Believing something you know to be untrue."

I only believe that I am a thing of time. I may be right about a few partial truths of progress. I seem to be at a point of evolution towards something better tomorrow than it could ever be today. But that is not enough. I pray that I may always wonder. I pray that I may never be so casual as to be certain of anything except that faith to this particular world is an overwhelming vanity and an exceptionally childish form of mental euthanasia.

Everyone should know Hans Andersen's story about the Emperor and his clothes.... Some thieves once arrived at the Court of an Emperor saying that they could spin cloth, from gold and diamonds, so fine that only clever people could see it. The thieves worked their looms for weeks, collecting large quantities of gold and jewels. None dared to admit that they were so stupid that they could not see the cloth. The Emperor walked in his coronation procession quite naked, with two little boys holding up an imaginary train. The entire populace cheered with admiration and praised the beautiful clothes which they pretended to see. After a little while a child put her head out of a window as the cavalcade passed and said loudly: "Why, Mother, he has nothing on!"

The world has not changed very much since that tale was written.

A. M. Low

I MEET PEARL BUCK

[**S. Chandrasekhar,** an Indian now domiciled in the U. S. A., writes with understandable enthusiasm of a great citizen of that country—great in her sympathies no less than in her art; it is doubly fortunate when both capacities are found combined in a single individual, as in this modest winner of a Nobel Prize. Breadth of sympathy, even in the inarticulate, is a benignant force, but it is art, whether of novelist or poet, painter or musician, that spreads abroad the conscious recognition of its influence and thus inspires attempts at emulation.—ED.]

" I am against British imperialism in India. I am against all imperialism, including the beginnings of our own," said Pearl Buck in her New York office at the East and West Association, of which she is the President.

As I began my interview, I thought of the warm and sunny days in Madras when I first read her famous novel *The Good Earth,* as required reading—or, as the assignment said, " to understand something of the life in China and to see how a celebrated American authoress describes an alien culture." The impression created by her works about China during my undergraduate days remained, but I never dreamt that one day I would personally discuss with her India, China and the myriad contemporary problems of our sadly stricken world.

" What do you think the British should do ? " I asked.

" If I may take the Philippines as a parallel, I think the British should set a definite date for India's independence. I am not concerned with the problems of India's domestic disunity," she added. " These domestic problems exist everywhere. China has them. But they should never stand as barriers to political freedom."

" What do you think of India's minority problems ? "

" Most countries, including the United States, have their minority problems," she reminded me. " Only the details differ. I am, of course, against any persecution of minorities, be they religious or racial, but in the case of India I feel the majority also has certain rights which the minority should not veto, especially when it concerns the freedom of all India."

" I am quite sure," she continued, " that if a Constituent Assembly were to be summoned, Indians could get together and draw up a constitution agreeable to all sections. A man like Nehru would not betray the interests of Indians, be they Moslems, Hindus, or Christians."

Pearl Buck has always been interested in the common people and not in the politicians. In the early '30's she visited India. Travelling through the Indian villages, talking to peasants, she learned something of India's common man and saw

India's incredible poverty and low standards of living. But what impressed her most of all, she explained, was the fact that there was a way out. India's problems can be solved, just as China's problems are being solved, she stressed. India's ills are not incurable.

The key to most of India's problems, she believes, is political freedom. Once India is free, her leaders, often now in prison and who are now devoting their entire lives to this cause, could devote themselves entirely to India's social and economic ills.

While her first love is China, Pearl Buck loves India and her people no less. As President of the East and West Association, she has been trying with remarkable success, through lectures, articles, books and exhibitions, to bring the problems and the peoples of the Orient to the Americans and the people of the West in general. Prejudice, she contends, is based on ignorance of our neighbours. Once it is removed, the first step in the wiping out of prejudice has been taken. Her name can be found behind every progressive and liberal cause today in America, including the successful campaign against the Chinese Exclusion Act, for the Indian Immigration Bill and against Negro discrimination.

Pearl Buck describes herself simply: "I am a novelist. I like people. When I can't write novels, I probably am not good for anything else." But to understand her tremendous intellectual integrity and sincere devotion to all liberal causes, and to understand further her literary works, one must know something of her life and background. What has made Pearl Buck not only a great novelist and a remarkable woman, but also a humanitarian ?

Pearl Sydenstricker Buck was born in Hillsboro, West Virginia, on June 26th, 1892. Her ancestors, who came to America before the Revolutionary War, settled in the South—the South which believed and still believes in slavery. Telling of her ancestors, she says, "Neither of my grandfathers, although they were men of some property, position and land, was ever willing to buy or sell human beings. My paternal grandfather was often severely criticized because he made it a principle to hire men irrespective of colour, and to pay them equal wages for equal work. So, from my ancestors I inherited a tradition of racial equality."

Her parents were missionaries, and, although she was born in America, she was taken to China when only four months old. "I grew up much alone," she says, recalling her childhood in China. "My parents lived in many places, but when I was a child we moved to a city on the Yangtze River called Chinkiang." She learned to speak Chinese before English. And she grew up in this little town on the Yangtze River, more under the influence of her Chinese nurse than of her parents, whose missionary wanderings took

them far into the interior.

When she was fifteen, she attended a boarding-school in Shanghai. It was her first formal schooling. At the age of seventeen, she returned to America to enter Randolph-Macon College for Women in the Southern State of Virginia. But, although she won honours and became president of her class, she did not enjoy her college life. How could a sensitive girl brought up in China enjoy the undergraduate life of an American women's college ?

She spent the next five years in a little Northern Chinese town where she survived two floods, a famine and many bandit raids. Later, she began teaching English at Nanking University. It was then that she began to contribute to American magazines. Her first article appeared in *The Atlantic Monthly* in 1923. Today her articles, speeches and stories appear in leading periodicals both in America and abroad.

She came to America again to take an M. A. degree at Cornell University. While there, she was happy to discover that *Asia* magazine had accepted her fiction serial. It was in the columns of *Asia* that her abilities as a novelist eventually began to unfold themselves.

She returned to China and settled there, thinking her exciting days were over, when in 1927 there came the nationalist uprising in Nanking. She spent an entire day hiding with her family in a Chinese peasant's hut, while Chinese soldiers stormed the city, shooting all foreigners on sight.

In 1930, the story she had written for *Asia* was expanded into her first novel, *East Wind, West Wind.* A year later appeared *The Good Earth,* which topped best-seller lists for many a month. Since then, she has written profusely. In 1932 *The Good Earth* was awarded the Pulitzer Prize, and in 1938 came the crowning success, the Nobel Prize for Literature, awarded for the entire body of her writings. The first American woman to win this prize, she joined the ranks of Eugene O'Neill and Sinclair Lewis. When the cable from Stockholm arrived, announcing the award, she modestly exclaimed, "I don't believe it ! That's ridiculous—and I dare say a good many other people will say the same thing ! "

The Good Earth, of course, is part of a trilogy, *The House of Earth.* The second and third books, *Sons* and *A House Divided* were published in 1932 and 1935 respectively. Miss Buck followed these with a number of other novels, culminating in *Dragon Seed* (1942) and its sequel, *The Promise* (1943), her most recent. Miss Buck is also the author of many collections of short stories, essays and articles; moreover, she has written the biographies of both of her parents—*The Exile* and *Fighting Angel.* What she considers her largest single undertaking is her translation of one of China's most distinguished novels, *Shui hu Chüan,* which she brought out in 1933 under the title *All Men Are Brothers.*

Pearl Buck now lives on a farm in the State of Pennsylvania. In

1935 she married Richard J. Walsh, President and Publisher of the John Day Company, and Editor of *Asia*. In addition to her two older children, the Walshes have now adopted four more. She writes every day, without waiting for that "creative writing mood." She is now engaged in numerous activities, ranging from the Presidency of the East and West Association to the Honorary Presidency of the India League of America. In addition, she is an adviser of the John Day publishing firm, the President of Asia Press and a contributing editor of *Asia and the Americas*, along with Jawaharlal Nehru and others. It was this magazine that printed her early work and discovered, through her, the now celebrated author and philosopher Lin Yutang, when he was a young writer in Shanghai, unknown abroad.

About her own country, which has honoured her so richly and lavishly, she says, "I find here in America, more than in any other country, opportunities for writers, unknown and obscure, with no influence of any kind, without money or particular friends, to come into recognition, to find generous praise, welcome and many friends. No one could have had more unpromising beginnings than I to write of subjects so foreign and life so far. And, yet, at every step I have found open to the writer one opportunity after another. I am constrained by my own experience to believe that only complete lack of any merit prevents a writer from generous, often too generous, recognition here. And I am further persuaded to this belief because I now see for myself the eagerness with which all young talent is sought for, encouraged and developed. I have as part of my own work, these days, the reading of many manuscripts, which I do partly to discover more of people's minds, but also, and more, for the delight of finding unknown gifted persons, who need the help that I did. And I am not in the least unusual. In many a publishing house, I do not doubt, perhaps in all, there are those who, apart from any commercial interest—indeed, usually, in the case of unknown writers, against all commercial interests—search for talent in the piles of manuscripts before them.

"Mine is indeed a country of matchless opportunity," she continued, "for the artist. I cannot ask for more. When I remember the little, distant, poor room in which I began to write, and when I look about me today, I cannot but feel a great humility and gratitude for opportunity, so freely given and so richly rewarded in America."

As I took leave of her, I felt as I did many years ago when I emerged from a palatial home in Allahabad after interviewing Mrs. Sarojini Naidu. It is difficult to analyze that feeling; nor is it necessary. It was simply a feeling of having been near somebody great—great in the sense of embodying all the best and truest in her respective national culture.

If Pearl Buck were a mere nov-

elist with an enviable ability to portray human hopes and fears, struggles and aspirations, she would be remarkable enough. She would perhaps then be as important as many other novelists, equally versatile and equally well known. But Pearl Buck's title to eminence happily does not rest on her authorship alone. Her art is not for art's sake, however laudable art by itself may be. Her work has a deeper end, a nobler objective, constantly aiming to enlarge international understanding and to widen our tragically limited mental horizons. It is because she is a humanist and a champion of all progressive and liberal causes that I salute Pearl Buck.

It is in this ability to see, understand and sympathise with the legitimate longings and abiding aspirations of the human spirit—whether it be in the despised Negro, the exploited Puerto Rican, the discriminated-against Chinese or the politically enslaved Indian—that Pearl Buck rises far above the crowd of contemporary authors. It is in this that she comes closest to our own Sarojini Naidu. When India comes into her own, Sarojini Naidu will be remembered not for her poetry, though she is a poet of considerable distinction, but for her tireless efforts in the cause of India's freedom. When the slim volumes of her poetry are shelved, she will continue to be remembered by countless generations of future Indians as an impassioned voice of human freedom. Pearl Buck, like Sarojini Naidu, affirms and fights for her faith in the supreme need for lifting the bonds of fear from the human spirit and setting it free all over the world to enable us to build the One World of Tomorrow.

S. CHANDRASEKHAR

FARMERS' CLUBS

It is well known that in India the peasant has nearly six months in the year hanging heavily on his hands. This long interval of enforced inactivity could, however, be turned to advantage by his being employed in some sort of small-cottage industry, and in a few places this has been done. But still he has ample leisure. To harness it, therefore, profitably, Farmers' Clubs have been started recently in the Panjab. Every club, says the sponsor, Mr. W. Cowley, Provincial Secretary of the Punjab Branch of the Boy Scouts Association, will have four aims before it: first "to learn to understand the soil, animals and plants"; secondly, "to grow food and live a healthy useful life"; thirdly, "to encourage vigour of body and quickness of mind through love of games and sports"; and, fourthly, "to develop self-respect and humility among the young people of the countryside." "The programme will include not only agricultural instruction but also subjects like local history, geography, nature study and recreational activity." (*Indian Farming*, October 1945) The organisation will keep in close touch with the headquarters of the National Federation of Young Farmers' Clubs in England.

G. M.

RACE PREJUDICE: A TWO-EDGED SWORD

[**Dr. Oliver C. Cox,** who received his doctorate from the University of Chicago, is Professor of Sociology and Economics at the Tuskegee Normal and Industrial Institute at Tuskegee, Alabama, an educational institution which stands as a monument to the faith and vision of its founder, that outstanding leader of his race, Booker T. Washington. Mr. Cox here diagnoses ably the psychological and moral ailment of race prejudice, without prescribing, except indirectly, for the patients. The remedy, in fact, has to be found by each sufferer for himself. An unreasoning prejudice cannot be reasoned out of existence. But Mr. Cox offers a clue when he points to the exploiting group as those who feel race prejudice in every case. Cease exploitation and race prejudice may die of inanition !—ED.]

It has been seldom recognized that, although race prejudice is one of the most universal social attitudes, very few people seem to understand just what it really is. As a matter of fact, the present writer knows of no book or article, learned or vulgar, which presents a convincing explanation of race prejudice. And yet all over the world people express and feel the collapsing, constricting effects of race prejudice. To be sure, many persons have attempted to isolate this attitude but ordinarily the most candid of them have admitted the insufficiency of their conclusions.

The crux of this problem seems to inhere in the difficulty of distinguishing race prejudice from other conflict or social-distance attitudes common among all peoples. It is well known, for instance, that any organized social group will ordinarily tend to think of itself as better than other groups. And sometimes the basis of the favourable estimate may appear exceedingly trivial. The sociologists have called this tendency of a people to judge all others according to its own standards ethnocentrism. Sometimes ethnocentrism is mistaken for race prejudice.

Then, too, there is the separative attitude known as intolerance. Intolerance is probably known among all peoples ; and it may engender violent conflicts between groups living in one society. The expression of intolerance will always become apparent when a subordinate group attempts to reject some aspect of the culture which the dominant group deems vital to the peaceful continuance of the social order. Some of the most conspicuous examples of intolerance are the antagonistic relationships of the Roman Catholic Church and heretics or Protestants in the later Middle Ages, and the continual antagonism between the Western nations and the Jews. Sometimes, also, intolerance is mistaken for race prejudice.

Then, again, there is caste relationship. The caste system apparently had its beginning in the Vedic days of the struggle for power between the Brahmans and the

Kshatriyas, the resolution of which was the ascendancy of the Brahmans and the ordering of Hindu society principally on a basis of group function. There may be extreme forms of social distance, frequently called impurity, existing between caste and caste, and this has been mistaken for race prejudice. Indeed there is a convinced school of race relations, especially in the United States, which believes that race relations are caste relations. This school, however, has been rather more spectacular than creative.

All these types of social attitudes —ethnocentrism, intolerance, caste distance—may generate apparently the same conflict emotions between groups, but they should not be assumed to be identical because of this. We should, for example, consider the physician who makes the identical diagnosis for every ailment which produces a fever, totally unschooled.

What, then, is race prejudice ? To answer this question we should clearly realize that race prejudice was unknown to the world before about 1492, the period when Europeans, white people, began to move into the countries of the coloured peoples of the world for the purpose of exploiting them and their resources for a financial profit. Race prejudice developed gradually from the days of the Portuguese adventurers of the fifteenth century to the modern age of German Fascism.

When the Portuguese began to move into the lands of the coloured peoples to exploit them according to the principles of the nascent capitalism, Europe did not know race prejudice. It had, however, well-developed attitudes of intolerance. As a consequence, the depredation of Moors and Africans was justified in terms of religious intolerance ; thus the early relationship of Africans and Europeans involved only the rudimentary beginnings of race prejudice. The captured Africans who became servants in Portugal and in Spain were conceived of as heathens or infidels, not as innately inferior human beings. Therefore they were rather readily converted ; and, upon this, they became Christians of full status in society.

Of course, to convert a man was to lose the right to exploit him as a slave ; in the bringing of souls into the service of God the exploiter's pocket-book tended to be affected adversely. The conflict of interests had to be resolved, and the immediate problem was that of bringing God to the side of the pocket-book. In the West Indies, the Spanish priest Las Casas, champion of the Indians, opposed their enslavement, but the mine and plantation owners argued that only through enslavement could the Indians be converted to Christianity. And so, in the process of converting them, all the Indians of the West Indies were exterminated. The ruthless and insatiable maw of capital had just begun to prey upon the coloured people of the world. To be sure, it was to have no compassion for European workers either,

but it was some time before its evils came home to roost.

The next great step in the development of race prejudice was taken principally among the Anglo-Saxon capitalists. The problem of conversion always limited the exploitative freedom of the capitalists but the northern Protestants were hardly restrained by the old religious views. First they argued that even if the coloured person was converted to Christianity, he would not, because of that fact, be relieved from his duty to be a slave. Then they evolved the grand philosophy that the coloured peoples were incapable of cultural conversion. At least, they developed scientists to show that the coloured peoples possessed only lower degrees of capacity for cultural conversion, which meant that they were innately inferior, a fact which justified their continued exploitation by the superior white race.

Since we cannot go into the details of the development of this attitude of race prejudice, we shall have to say what it is rather dogmatically. Race prejudice is an attitude developed almost exclusively among white people for the purpose of facilitating the capitalistic exploitation of the coloured peoples of the world. It insists that the coloured people are inferior, but the basis of this insistence is the capitalist need for exploitation.

Of course, we do not mean to say that only white people have the capacity for race prejudice. What we mean is that it is among Europeans that the tremendously dynamic system, capitalism, developed; and that Europeans carried this system, in person, all over the world. The Europeans organized the world for race prejudice. If we see the real basis of race prejudice, its exploitative basis, it should become clear that none of the coloured people had race prejudice for whites when the first contacts were made.

In fact, no coloured people today are race-prejudiced against whites in any part of the world for, wherever whites live among coloured peoples, the whites are the exploiters.

By about 1900 the Anglo-Saxons had achieved undisputed mastery of the world. They were—indeed still are—the master race. But there were other white people, the Germans particularly, who were developing a philosophy of racial superiority and the terrible means of implementing that philosophy. Almost all the coloured people of the world and their resources had been divided up among the Europeans and Americans. The justification for this being that white people are the superior race of the world. Among the white people those who held most of the world's resources were naturally considered "most" superior, a place which the British people easily took.

The Germans had to build up a tremendous argument of racial superiority to overcome this clear evidence of a master race. They were, however, successful enough to

convince themselves that every racial theory supported their claim to the title of the master race of the world; and, in 1914, they set out in a world war to demonstrate the correctness of their theories.

They were unsuccessful; the English and Americans still remained the master race; but that proved nothing. In theory the Germans proved to themselves that they were fundamentally successful. Hence they proceeded to develop new leadership and, finally, with an outspoken ambition to rule the world as a super-race, they plunged Europe into a second catastrophe, making it an earthly inferno for Europeans themselves. And the end is not yet —race prejudice is indeed a two-edged sword.

OLIVER C. COX

A CHARTER FOR WOMEN

"I am deeply interested in the future of this country and I know that woman has an important part to play in its construction. Those who ignore the fact or believe that national life can be rebuilt without the aid of woman do not know what national reconstruction means." Thus Shrimati Hansa Mehta concluded her presidential address before the 18th session of the All-India Women's Conference at Hyderabad (Sind) on the 28th December. Her speech is a fervent appeal to every woman to prepare herself for the fulfilment of the goal ahead—"the emancipation of woman and through woman that of the country."

With this object in view the speaker outlined the salient features of a charter embodying a woman's rights, both as an individual and as a member of society, as also her responsibilities. The basic principle underlying this charter is the freedom of woman and her equality with man in all departments of individual as of social life. No longer is woman to be considered in any way inferior to man. She is entitled to the same opportunities in all fields, education, health, work and professional careers; she must be given the same rights in all matters related to property, marriage and family. In this reconstruction the housewife should not be left out. The speaker pleaded for the recognition of her work and her right to leisure.

Women have an all-important part to play. "Our Conference has always stood for non-violence and peace," declared Shrimati Hansa Mehta. "We can assure the women all over the world that we shall join hands with them in their efforts to realise these ideals. Let us, women of the world, unite on this great issue to establish real peace whose foundations rest on freedom for all, tolerance, justice and equality."

SOCIALISM IN THE WORLD OF TOMORROW

[Whatever may be the Socialism of tomorrow, that of today, as brought out in this eminently fair analysis by the veteran British Socialist **Mr. G. D. H. Cole**, presents the sorry spectacle of a house divided against itself. Socialism is essentially international because it is concerned with man *qua* man. It needs to be remembered that it includes far more than the mere economic security with which it is too often equated. Socialism rests on the ideal of Universal Brotherhood. But the higher Socialism, like Democracy itself, is not for men of matter living in a world of sense. It seeks a brotherhood not of bodies only but of all men as Souls. Its watchword is not rights but duties. It seeks not a reversal of rôles between the proletariat and their present masters but the good of all. It seeks not to pull down but to raise, and it must war upon the widely prevalent poverty of morals and of mind no less than on the only less wide-spread material want.—ED.]

Anyone who ventures to write now about the future in any spirit of prophecy has to take enormous risks of being wrong, and of being proved wrong almost before the ink is dry on the page. I am writing this article at the beginning of October 1945 and, as I write, the Council of Foreign Ministers of the five leading United Nations has been meeting in London and disagreeing about nearly everything, and has actually dispersed without reaching even an agreed report on its proceedings. A Labour Government, professing allegiance to Socialism, is in power in Great Britain ; but on most issues raised at the Council of Foreign Ministers there seems to be more agreement between Socialist-governed Great Britain and the capitalist-governed United States than between the former and the Soviet Union. To all appearances, both the Soviet Union and the United States, the one primarily in Europe and the other in the Far East, are more intent on playing at power politics than on laying the foundations for a new society based on internationalist ideals ; and, if Great Britain is not quite so clearly taking the same line, the reason seems to lie more in lack of power than in lack of will.

Certainly there is not the smallest sign of Great Britain and the Soviet Union joining hands in a grand alliance designed to ensure the triumph of Socialism over all Europe, and therewith to ensure its rapid progress in other continents. The Soviet Union is not basing its foreign Policy on any such union of Socialist forces : it is striving rather to secure for itself a position of authority in Eastern and Central Europe, and to build up a solid bloc of mainly Slav countries under Communist leadership. Its statesmen remain deeply suspicious of those of the West—and

not less of Western Socialists than of statesmen who belong to other parties and support the capitalist régime. On the other hand, British Labour statesmen align themselves with the Americans in demanding more "democracy" in Eastern Europe, and not more Socialism. There is a sharp clash between rival conceptions of "democracy" in the background of these debates; for, whereas the Social Democrats and Labour Politicians of the West think of Socialism as a far-off objective to be won gradually on a basis of parliamentary institutions, and therefore put the achievement of these institutions in the foremost place among immediate objectives, the Russians think in terms of an immediate social revolution in each country as the means of laying the foundations for a Socialist society, and remain entirely sceptical of the will to achieve Socialism where it is manifested in any other form.

True, the Communities in the Western countries are not at present trying to make social revolutions; but that is because they do not feel strong enough to carry them through and consolidate them with success, and it has the paradoxical result that they appear not to be aiming at Socialism at all, and to be often more ready to ally themselves with non-Socialists than with Social Democracy. This attitude is quite intelligible, though many Western Socialists seem to find it hard to understand. If one grants the Communist premise that "gradualist" parliamentary Socialism is not really Socialism at all, because it lacks the requisite revolutionary foundations, there is no good reason for Communists to support it, except on purely tactical grounds. In their view, it is bound to fail; and their duty is not to let themselves be dragged down by its failure, but to bide their time until conditions do become ripe for the social revolution they regard as indispensable. Meanwhile, they feel free to follow a purely opportunist policy, designed mainly to give all help they can towards strengthening the world power of the Soviet Union and enabling it to extend its sphere of influence over the largest possible area.

Thus, the place of Socialism in the world of tomorrow becomes extraordinarily hard to predict; for Socialism is not struggling as a unified movement to conquer the world, but is divided against itself, and is showing its inability to formulate any united policy even for the most immediately pressing tasks that confront it in this war-scarred world. There is no common Socialist policy for Europe, none for the treatment of Germany, none for the handling of colonial problems, none, beyond the merest generalities, for the building of the new structure of world government adumbrated at the San Francisco Conference. If there were, Great Britain and the Soviet Union, both governed by Socialists, would be acting closely together, and their combined policy would clash sharply with that of the United States, as

the protagonist of capitalist revival. No such things happen, because Socialism is unable to act as a concerted movement in face of the fundamental divergence between West European Social Democracy and the Communism which has spread out from the Soviet Union and takes Soviet leadership as its sheet-anchor in a world of storm.

Take, for example, the storm which is at present raging round the Balkans. In Bulgaria, Rumania and Hungary there exist Governments, sponsored by the Soviet Union, which Great Britain and the United States have so far refused to recognise on the ground that they are not sufficiently "democratic." In this connection, "democratic" appears to mean parliamentary, in the sense of allowing a multiplicity of political parties, "free" election contests and rights of propaganda for all opinions, and government resting on an electoral majority. This is not at all what the Russians understand by "democracy." In their mouths, it means an uprooting of feudal landlordism and financial capitalism, an eradication of counter-revolutionary movements which uphold either of these forces, and government, however chosen, that bases itself firmly on the principles of the social revolution. That the American representatives, who are used to regarding capitalism and "democracy" not merely as compatible, but as two aspects of their own way of living, should object strongly to the Russian version of "democracy" is natural enough: it needs more explaining that the advent of a Labour Government in Great Britain should apparently have in no wise weakened the British association with the American attitude.

The truth of course is that the British Labour leaders are liberal parliamentarians even more than they are Socialists. This does not mean that they are not Socialists: it means that they regard Socialism not as *the* end, to be pursued by all possible means, but as the logical and desirable culmination of liberal parliamentary democracy. They value the parliamentary system, not as a means to getting Socialism, but for its own sake, as embodying a liberal tradition of civilised living which has been established by a succession of struggles extending over centuries. They would not give it up in order to get Socialism, and many of them find difficulty in recognising as Socialism any system that is not based upon it.

In the Soviet Union, and over most of Eastern and Central Europe, such ideas not merely have no appeal: they are altogether unintelligible. For neither Russia nor any country of Eastern Europe has any such tradition of liberal parliamentarism behind it, or has any conception of its value. Of Central Europe this is not quite so true, because such countries as Czechoslovakia stand on the frontiers between East and West, and have a greater traditional understanding of Western traditions and ideas. To suppose

that, if Bulgaria, Rumania, Hungary or Greece were endowed with a complete set of parliamentary institutions on the West European model, these institutions would work in anything like the West European way is utterly to mistake the realities of politics. Institutions can be imported quickly : traditions cannot. And institutions work not formally, but under the guidance of the traditions and relations of the societies in which they are set up. It is possible for the British Parliament to work as it does, with free elections, freedom of propaganda, parties possessed of equal right to say anything they please, not because this is formally laid down as the British constitution, but because it is fully possible for Tories and Socialists to be good friends in private life and because they do to a quite considerable extent agree as well as differ. There cannot be a "free" parliamentary system in the British sense where political opponents are more ready to knife one another than to adjourn from the debate for a round of drinks, or where the mood of large and influential sections of the people is revolutionary or counter-revolutionary, in the sense of being entirely ready to use any sort of force in order to get their own way.

It is just nonsense to pretend that this is not true. But a great many Social Democrats do pretend it, because they take it for granted that the parliamentary way is the right way of advancing towards Socialism, and regard any Socialist who does not agree with them, not as an ally, but as an opponent, the advance of whose "anti-democratic" notions ought to be countered wherever possible. Hence the uneasy alliance of British Socialists with American capitalists against the Soviet Union's ideas of the right way of settling the problems of Eastern Europe. Yet this alliance is uneasy because the very same Socialists feel profound admiration for the economic achievements of the Soviet Union, and are conscious that their own followers are for the most part much less influenced than they are by dislike of its political methods.

Or take the question of Germany. The Russians, it appears, are quite ruthlessly stripping the area they occupy of its means of living by industrial work, and are at the same time discharging into it a host of displaced Germans from territories which are to come under Polish or Soviet rule. This shocks many British Socialists, both on humanitarian grounds generally, and because they cannot see a prosperous Europe co-existing with a devastated Germany reduced to dire unproductive poverty. But the Russians have no tradition of humanitarianism—it is part of the liberal tradition to which their country has never belonged—and, on the "prosperity" issue, they are no believers that Europe can build the foundations of prosperity except on social revolution, and regard the consolidation of Soviet power as the means of fur-

thering this object, so as to care hardly at all what happens to Europe until it reaches the stage of " revolutionary construction. " Meanwhile, in the other zones of occupation, there is much less ruthlessness, but there appears to be not even the glimmer of a policy. It is out of the question for the present to endow Germany with a " free, liberal " constitution and leave it to govern itself ; and, as this is the only policy the British and the Americans recognise, they find themselves left with no policy at all.

The conditions so far described make the outlook for Socialism very difficult to predict, even in Europe, where it originated. Prediction is certainly no easier in the rest of the world—for example, in India or in China, or in Japan. If Socialism were mainly a matter of more economic planning, more state intervention in economic affairs, or even more public ownership and operation of essential services, it would be safe to predict its rapid advance on a world-wide scale, almost irrespective of the political attitudes of peoples or Governments. More of all these things is bound to come almost everywhere, because of the pressure of technical forces—including the technical force of economics—making for public planning for full employment. But neither planning nor state control nor even public operation of industry is Socialism, which is fundamentally not an economic technique but a way of life, involving a high degree of fraternity, equality and co-operativeness both in the internal affairs of nations and in their international relations, in both the political and the economic sphere.

Socialism is not merely an economic doctrine: it stands also for the brotherhood of man. From the very beginning of the Socialist movement, the advocates of Socialism have prided themselves on taking up an internationalist attitude to world affairs. From the first moment when the attempt became possible they have endeavoured to build up a Socialist International, directed against capitalism as a world force; and the national movements created by them within the framework of the existing national States have been strongly tinged with internationalist sentiment. Robert Owen and Saint-Simon, no less than Marx, envisaged Socialism as a world movement appropriate to the conditions of the nineteenth century. No doubt all these thinkers and many others in the Socialist ranks as well as elsewhere, thought, though they spoke of a world movement, mainly in European or in European *plus* North American terms, and hardly attempted to consider how far their theories and policies fitted the conditions of the Far East or of Africa, or indeed of any areas which had not come within the orbit of the Industrial Revolution. Socialism was envisaged as the way of life appropriate for communities which had reached or were reaching the stage of advanced capitalist devel-

opment, had generated "proletariats" for the exploitation of the new arts of production, and had thus to some extent a common economic structure based on capitalism, however much they might differ in other respects. In terms of realistic thinking, Socialist internationalism has been apt to fall far short of universality; but its internationalist attitude has been none the less real for being limited, and Socialists in the more advanced countries have usually been ready to welcome and encourage the growth of socialist ideas and movements among peoples more backward in an economic sense.

At least, what was said in the previous paragraph was true until quite lately. It is perhaps less true now, both because the Russians have shown that a form of Socialism can be developed among peoples who stand apart from the traditions of liberal democracy which grew up, side by side with Socialist notions, in the countries of the West. It even looks today, as if there might be in the world of to-morrow two rival international Socialist movements, one based on the Social Democratic tradition and the other on Soviet Communism; and as if these two, instead of co-operating to make the world Socialist, might before long be principally engaged in fighting each other. This would be a calamity of the first order for a world sorely in need of a united drive towards economic and political collaboration. The hope of avoiding it rests largely on the ability of West European, and especially of British, Socialists to find a basis for common action with the Soviet Union and to convince the Russian leaders that they are not plotting with the American capitalists in preparation for a world drive against Communism. In practice, there is nothing for it but to let the Soviet Union have its way in Eastern Europe; for there is no really practicable third course between social revolution under Russian inspiration and White Terror directed to the restoration of the old ruling classes. If this were recognised, the Soviet Union would probably respond at once by an alteration of attitude towards the West, and the Communist Parties of Western Europe would go over to much more constructive policies of collaboration with the parliamentary Socialists.

Such a solution of the immediate *impasse* in European affairs would make much easier a Socialist handling of the problems of the Near and Middle East. As long as the Great Powers are manœuvring for position, instead of working together, and particularly as long as Great Britain and the Soviet Union are at loggerheads, the problems of both Asia and Africa are bound to be handled mainly from an imperialist point of view, and the real issues of economic and social development among the backward peoples are bound to receive but scant attention. The war against primary poverty needs the mobilisation of the constructive Socialist forces in all the leading

countries: it cannot be successfully waged while two Socialist factions are intent on manœuvring against each other instead of combining against their common enemy.

I have written this article from the stand-point of a Social Democrat who does believe profoundly in the value of the traditions of liberal toleration that have been built up in a limited field among the Western peoples, but who also realises that the parliamentary way is not the only way to democracy and that Soviet Institutions embody a pattern of values which is not only worthy of high respect, but also much easier to apply to relatively primitive peoples. From this stand-point, the most important thing of all, at the present stage of the world's affairs, is to break down the barriers which stand in the way of friendly collaboration between Socialists whose Socialisms are based on different traditions.

Socialism, in the sense of a set of institutions involving a great extension of public operation and control of economic affairs, will come quite soon, over most of the world, in any case; but real Socialism, based on the spirit of international brotherhood, will not necessarily come with it. Institutions are largely forced on men by material circumstances and techniques; but the spirit that lives in them is not so forced. It depends on men's will and vision, and on their power to put themselves in one another's place and to think in terms of one another's problems as well as their own. The outlook for real Socialism—Socialism as a faith and a way of life—depends on better understanding between the rival Socialist groups and that in turn on a realisation that neither parliamentarism nor sovietism is the quintessence of democracy, which has many facets and diverse forms suited to the conditions of different peoples, or to the same peoples at different stages of social development. It may be said that such an assertion is too vague to help greatly towards solving the pressing problems of today and tomorrow. But it is at any rate a plea for applying to international differences of outlook that spirit of toleration of which Social Democrats make so much in its bearing on domestic political affairs.

G. D. H. Cole

CHRISTIAN MISSIONS AND INDIAN SOCIAL SERVICE

[This evaluation of Christian missionary efforts in India, written by **Shri L. N. Rao,** a life member of the Servants of India Society and a practical worker since 1938 with Harijans and aborigines, merits a thoughtful hearing. It recalls the penetrating criticism of Christian missions in India which Shri Bharatan Kumarappa, a member of a prominent Indian Christian family and a devoted Nationalist, contributed to THE ARYAN PATH for June 1935.—ED.]

> An Animist puts his village before himself.
> A Baptist puts himself before his village.
>
> —J. P. MILLS, I. C. S.

These words of Mr. Mills sum up the problem of contact of Christian Missions with our Hill Tribes and Aborigines. Mind you, it is not an Indian nationalist who has written so but a Christian, European member of the Indian Civil Service ! An aboriginal thinks of his community first but a Christian aboriginal is individualistic or, to use a less decorous word, selfish. What a change Christianisation brings about in the life of the aboriginal ! Mr. Mills bears witness to this sinister change among the Nagas of Assam.

I have heard a Baptist teacher boast that his granaries were so full of the store of years that some of the grain was black with age. Had he been an Animist that grain would not have been left to rot uselessly but would have been eaten by his fellow villagers.

The contact of the Christian missionary with the aboriginal means a unbridgeable gulf, a chasm, between the culture of the tribe which the latter has inherited from ages past and his new life. It means an unhealthy break with age-old traditions and modes of living, resulting in disharmony in tribal society. The Christian missionary does not serve the aboriginal for nothing. His service is always coupled with the motive of proselytization. There is no secrecy about it. In 1944 the Roman Catholic Bishop of Nagpur urged Dr. Verrier Elwin, an anthropologist, "to join the Catholic Church and then help the Catholic Clergy to bring the Gond (aboriginal) nation to Christ," as was revealed in Dr. Elwin's open letter to that Bishop published in the *Hitavada*. In fact the Christian missionaries come to India thinking that they come to "a land of heathens, of idolators, of men who do not know God." Though they sometimes claim that their mission is a purely spiritual effort, they often exhibit unbecoming anxiety and desire to add to their numbers by proselytization, as was the case soon after the startling statement of Dr. B. R. Ambedkar in October, 1935, asking Harijans to

accept any other religion. Gandhiji, writing in 1937 about the work of the Salvation Army, remarked that what is true of the Army is more or less true of all Christian Missions. Their social work is undertaken not for its own sake but as an aid to the salvation of those who receive social service.

With that motive behind him, goading him on, the missionary adopts various methods to draw the aboriginal from his ancient religious moorings. Education, medical aid, financial help and legal assistance are the means to the end in view, These are subtle ways and often the ignorant aboriginal falls a victim to them. He comes under the missionaries' influence, appreciates their social service and then is subtly moved by the missionaries into the Christian fold. The missionary thrived in the past and still thrives today in India because the aboriginals still lack so many facilities and conveniences which ought to have been provided by the State. Even the nationalist has touched only a fringe of their problems. But the missionary has been with the aboriginal for decades past. Be it said to his credit, he has lived amidst the tribes, penetrating the most inaccessible jungles and hills.

Sometimes it has been known that the missionary would not scruple to use unfair methods in proselytization. In 1944 Mr. A. V. Thakkar, the Vice-President of the Servants of India Society, in a letter to the Press revealed that the Jesuits were adopting the following methods in the District of Mandla in the Central Provinces:—

(1). To teach the Gond (aboriginal) children in their schools "Jai Ishu (Christ)" instead of "Jai-Ramji-Ki" which is the usual Gond way of wishing.

(2). To anoint the Holy Water on the faces of the children and even adults. Naturally the water touches the lips and even a few drops enter the mouth. The general belief of the Gonds is that if they drink the water from the hands of Christians, their caste is polluted and they also become Christians. This belief is taken advantage of by the propagandists of the Mission.

(3). To call the Sacrament as "Sakkar-meet" (Sweetmeat) and give it to the Gonds.

(4). To employ even illiterate persons as propagandists on salaries above the market value of the persons, in order to induce the Gonds to become Christians....

(5). To offer and lend large sums of money to the people, thus securing the Gonds in their grip. Sometimes the debts are written off if the Gonds accept Christianity. Most of the Gonds being poor, they fall a victim to this device. The moneylending bait is the most tempting one, which the Catholic Missionaries are employing to catch the Gonds.

Oftentimes the mission schools and hospitals are centres of proselytization. First the missionary renders service, and efficient service too, and then catches hold of the grateful beneficiaries. Mr. C. S. Mullan, I. C. S., writes in the 1931 Census Report of Assam that the reasons for the rapid expansion of

Christianity among the tribesmen of the Assam Hills are not difficult to understand. A mission with its organization, with its schools and hospitals, with enthusiasm and drive behind it, has an overwhelming advantage over the crude system of belief (*sic*) which it is attacking and care and attention which the missionaries give their converts are highly appreciated. The reason given by one of children's *ayahs* (a Khasi) for becoming a Christian is perhaps typical. Her reply was " It is good because when I am ill the *padre* comes and reads in a book and gives me *dawai* (medicine) and when I die they will put me in a very fine " bakkus " and give me a good funeral.

Thus large numbers of aboriginals in the Assam hills and in the Chhotanagpur Districts of Bihar have been converted to Christianity by missionary effort. With what result? Change of religion, according to Dr. Verrier Elwin, " destroys tribal unity, strips the people of agelong moral sanctions, separates them from the mass of their fellow-countrymen and in many cases leads to a decadence that is as pathetic as it is deplorable. " We are witnessing all these features of disruption and decadence among the aboriginal tribes influenced by the Christian missionary.

Christianisation often is not mere change of religion. In practice it means a lot more. The aboriginal convert begins to despise the traditional festivals of his tribe and to ape the foreigner in dress. What this aping of the foreigner means has been graphically described by Mr. Mills.

The custom is bad from every point of view. It entails waste of money where money is hard to find. It encourages dirt, since no Naga can afford the changes he ought to have in the damp heat of Assam. It spreads disease in two main ways. Adults become more liable to chills and phthisis since they do not change their wet clothes, and children who are carried against wet " shirt-waists " instead of against their mothers' warm backs suffer as a result. From the artistic point of view it is especially and utterly to be condemned. To substitute soiled and poor quality Western clothes, or more often a caricature of them, for the exceedingly picturesque Naga dress is an *æsthetic crime.* More of the body is covered up, but I have yet to find that this leads to stricter morality.

Such is the baneful effect of the Christian missions on the aboriginal not only in India, but in Africa and Australia too. According to Dr. Elwin, " when so-called Christians came into contact with aboriginals in Africa and Australia, they did much to destroy them. "

But the Christian missions have great power and great influence behind them. They are backed up and encouraged very often by the foreign Government of India. Often the influence of the foreign missionary with the officials in India is so great as to inspire awe in the humble and ignorant aboriginal. His white skin is another strong point to influence the aboriginal. Most of the missions are well organised and have great financial resources. They are

also helped liberally by the Provincial Governments in India for their educational and other social work. Thus equipped, the missionary is still unbeaten and is a strong adversary of the Indian nationalist and social worker, whose sole aim is to improve the lot of the poor and the neglected, not by changing his religion and causing fresh and further problems in the body politic, but by educating him and helping him to live better.

In the field of social work among the Harijans or Scheduled castes, a section of the Hindus, almost the same results are noticed as among the aboriginals of India, due to the proselytization work of the Christian missions. "The touch of Christ is our offer to India's untouchables," is what the missionary says. The social disabilities under which the Harijans suffered for centuries past have been taken advantage of by the Christian missionary to convert large numbers to Christianity. Probably the community which has contributed most to swell the ranks of Christians in India is the Harijan community. No wonder too. The social degradation to which the Harijans had been brought by centuries of oppression and suppression by the so-called higher castes among the Hindus has served as a lever to push up the cause of proselytization. Writing on the subject in 1937, Gandhiji remarked :—

Nine causes are enumerated to show why Harijans are induced to leave the Hindu fold. Seven are purely economic, one is social and one is purely religious. Thus they are reduced economically, degraded socially, and boycotted from religious participation. *The wonder is not that they leave Hinduism, the wonder is that they have not done so for so long and that so few leave their ancestral faith even when they do.* (Italics mine)

In the past the Christian missionary has sometimes converted whole villages of Harijans to Christianity. That these mass conversions cannot but be the result of offer of baits goes without saying. The prospects of better social treatment has often lured the Harijan to Christianity. Godfrey E. Phillips writes in his book, *The Untouchables' Quest* :—

If of about six million Christians at least five and a half million are ultimately of depressed class origin, and if of those five and a half million, twenty-eight in every hundred can read and write, a vast number of depressed class people have actually reached *literacy as a by-product of Christianity.*

This explains why there have been so many conversions to Christianity from among the Harijans. But fortunately, since Gandhiji took up the cause of these depressed classes or Harijans on an India-wide scale in 1932, the social condition of Harijans has been gradually improving and untouchability and its incidental evils suffered by the Harijans have been slowly disappearing. The constructive work of the Harijan Sevak Sangh to improve the educational and social conditions of the Harijans (or the depressed classes or the Scheduled castes) all over

India has been a check to proselytization by the Christian missions. The Poona Pact which ushered in large representation of Harijans in the legislatures has given political power to this long-neglected community. All these events have helped the Indian nationalist and social worker to stem the tide of conversions among the Harijans to a certain extent.

But still the missionary is a powerful element because of his organization and his great influence with the Governments in India. For example, during the period of the rule of irresponsible "Section 93 Governments" in Madras and the Central Provinces and Berar, after the resignation of the popular ministries in 1939, the missionary has been active and has used his influence with the Governors and their civilian advisers. In those two provinces, the educational benefits and concessions which were originally reserved *only* for Harijans have now been extended to the Christian converts from these Harijan castes! No one grudges if benefits and concessions are provided to these converts from the general funds. But to chop off a pretty good lump from the earmarked funds of the Harijans is unjust and unkind. The irresponsible Government of Madras has gone to the length of thrusting Christian members on to the managing committees of the hostels of the Harijan Sevak Sangh which receive grants in aid from that Government.

It is not the presence of the Christian missionary that is resented by the Indian social worker. Oftentimes the Indian social worker has drawn inspiration from the devotion, the perseverance and the excellent work of the Christian missionary. In fact, even today, the social work of the Christian missionary is an unrivalled model of social work in India. But his work is vitiated by his motive of proselytization. That is a danger. He causes disruption and disharmony in Indian society. He starts new cross currents in Indian social life. He often succeeds in changing the social loyalties of the people converted. Hence the Indian social worker says to the Christian missionary, "Hands off our people!"

In 1937 an Indian Christian missionary while interviewing Gandhiji referred to the medical work of the Christian missionary and remarked that "philanthropy without the dynamic of some religious teaching will not tell." Gandhiji replied:—

> Then you commercialize your gift, for at the back of your mind is the feeling that because of your service some day the recipient of the gift will accept Christ. *Why should not your service be its own reward?* (Italics mine)

Why should not your service be its own reward? That is the question to the Christian missionary. If he says "Yes, it shall be," then he is welcome. Otherwise he will continue to be looked upon with suspicion. The final word to the Christian missionary is, as Gandhiji has put it in his inimitable way:—

> Let your life speak to us, even as the rose needs no speech but simply spreads its perfume. Even the blind who do not see the rose perceive its fragrance. That is the secret of the gospel of the rose. But the gospel that Jesus preached is more subtle and fragrant than the gospel of the rose. If the rose needs no agent, much less does the gospel of Christ need any agent.

L. N. Rao

NEW BOOKS AND OLD

SEARCH FOR A WORLD PHILOSOPHY *

A conference of representative scholars was held at the University of Hawaii in 1939 with a view to determining the possibility of a world philosophy, and to suggest the most fruitful ways in which the ideals of the East and the West could be synthesised. It is the conclusions reached there that are presented in this volume, which consists of ten chapters contributed by those who took part in the deliberations. Similar attempts at connecting the two types of thought, through comparison and contrast, have incidentally been made by scholars in the East as, for example, by some among those who have written, in recent years, on Indian philosophy. But the subject needs a more systematic treatment; and all students of philosophy should feel glad that the first, and a very successful, step in this direction has been taken by the publication of the present volume.

Eastern philosophy and religion have, for long, been studied in the West; but, in the main, the study has hitherto been prompted by missionary aims or mere antiquarian interest. The idea that they may contain elements that are of significance for the West, which, it is stated here, primarily inspired the work of this conference, has not so far been entertained. The present inquiry accordingly points to a change in the attitude of scholars in the West towards Eastern thought; and we may hope that it will help to bring the East and the West closer together.

The book naturally falls into two parts, each consisting of five chapters —one (Chapters II to VI) that treats of the doctrines individually; and the other that deals specifically with the theme of the book, *viz.*, the modes of synthesising the two philosophic traditions. We shall briefly indicate the contents of each of these parts.

Of the five chapters in the first part, three are devoted to the philosophies of India, China and Japan, one chapter being devoted to the consideration of each. No extensive exposition of Indian philosophy is attempted here, as a large number of scholarly treatises on it are available. But the account, though short, is comprehensive. It begins with Vedic thought and then gives an outline sketch of all the systems, including non-Vedic ones like Jainism. The chapter on Shintoism, the national religion of Japan, also is short, taking note only of the major movements in its history; but that on Chinese philosophy contains more details and is fully documented. The remaining two chapters are concerned with Buddhism which, though of Indian origin, has, unlike other Indian doctrines, spread far and wide and has exerted a deep and continuous influence over a large part of Asia. These chapters have been contributed by two eminent authorities on the subject, Professors Takakusu and D. T. Suzuki.

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* *Philosophy—East and West.* Edited by CHARLES A. MOORE. (Princeton University Press, Princeton, N. J., U. S. A. 23*s.* 6*d.*)

The latter expounds what is known as Zen Buddhism or "meditation doctrine" (*Zen=dhyana*), a sort of mystical Mahayanism which is prevalent in Japan and has, ever since its introduction, been a powerful force in moulding the thought and character of the Japanese people. The former scholar writes on Buddhism as a whole, and gives an interesting account of its salient features on its theoretical as well as its practical side. The earliest stage of it is rightly presented against the background of the Upanishads; but it is rather surprising to find it described here in terms which hardly differentiate it from canonical Buddhism which came later and was, for the most part, negative (see, *e. g.*, p. 70). The view that the original teaching of Buddha was negative was, no doubt, once held by scholars; but it has since been given up as the result of further research.

In the second part are set forth the general conditions required for a proper synthesis of the two philosophic traditions. For example, the need for devising a common terminology for expressing the ideas of either set of doctrines before they can be usefully compared is very well illustrated in one of the chapters by means of a fruitful distinction made between what are described as "concepts by intuition" and "concepts by postulation." Various identities and differences between the two sets of doctrines are also pointed out, and it is explained how each stands in need of supplementing by the other. But in this portion greater prominence is given, in accordance with the main purpose of the conference, to those ideas of the East which may serve as "corrective complements" to Western thought.

To this difficult and delicate task, the contributors bring a sympathetic understanding of the subject; and their judgments are throughout marked by great caution. Of the resemblances and contrasts pointed out, it will suffice to draw attention to one, *viz.*, the place of the practical in the two teachings. It is shown here that both have a pragmatic side, but not in the same sense. To state the distinction quite briefly: While the West utilises the truth of philosophy mainly for solving the problems of everyday life, that truth is in the East generally oriented to the final goal of life or the attainment of spiritual peace. But such contrasts, we should remember, are not absolute; and we should not therefore conclude from the above that the East turns its back altogether on the world's concerns or that the West cherishes no ultimate aims in life. Each view assuredly recognises the value of both, and the difference is only in the emphasis that is laid on them.

It is difficult to say whether a single world philosophy, like the one contemplated here, will ever emerge from such inquiries. But there is no doubt that they will show, as the present inquiry so clearly does, how much the East and the West may learn from each other. Parochialism is as indefensible in philosophy, as it is anywhere else.

M. HIRIYANNA

Mudrārākṣasa-Pūrva-Saṁkathānaka of ANANTASARMAN edited by DR. DASHARATHA SHARMA, M. A., D. LITT. (The Ganga Oriental Series No. 3, Anup Sanskrit Library, Bikaner)

This third volume in the Ganga Oriental Series is " a kind of historical introduction to the drama " *Mudrārākṣasa* of Viśākhadatta, " necessitated by the fact that the allusions in the text of the play must have become obscure with the lapse of time " as observed by Sardar K. M. Panikkar, in his interesting Foreword. Such mediæval prose versions of ancient Sanskrit plays have a distinct place in the history of Sanskrit prose, owing to their comparative paucity. The text is generally simple and lucid with an occasional sprinkling of the classical style of description. In spite of the few mannerisms in the text pointed out by the learned editor the style of Anantaśarman has a natural elegance of its own.

Dr. C. Kunhan Raja in his critical Prefatory Note informs us how the rare manuscript of the present work came to his notice when he examined for the first time the manuscripts in the Anup Sanskrit Library. He further discusses the characteristics of other versions of the story of the *Mudrārākṣasa, viz.*, those by Dhuṇḍirāja, Ravinartaka (*Cāṇakyakathā*), Mahādeva, and a Malayalam metrical version current in Malabar. The version called *Mudrārākṣasanāṭaka-Pūrvapīṭhikā* (pp. 25-41) added as an Appendix to the present volume is anonymous. It is simple and elegant while Ananta's style becomes at times artificial, when he attempts to imitate Bāṇa.

In his learned Introduction Dr. Sharma gives us a critical analysis of the work together with some remarks on the sources of the Nanda-Cāṇakya stories, the historical value of the different versions of these stories and the family history of Ananta, who was a resident of Puṇyastambha (Puṇtāmbe village in the Ahmadnagar District of the Bombay Presidency). He wrote works in A. D. 1636 and 1645. I have projected a special paper on the history of Ananta's family (between A. D. 1500 and 1645). The present edition is based on two MSS. in the Anup Library. I fully endorse Sardar Panikkar's tribute to Dr. Sharma's present work when he says: " I have nothing but praise for Dr. D. Sharma's excellent edition. A scholar steeped in ancient tradition, descendant of a family of distinguished savants, he is also a research worker, equipped with all the modern methods of criticism. " Many papers of Dr. Sharma so far published fully vindicate this tribute.

P. K. GODE

The Akan Doctrine of God: A Fragment of Gold Coast Ethics and Religion. By J. B. DANQUAH, PH. D., LL.B. (Lond.) (Missionary Research Series No. 4, Lutterworth Press, London. 14*s*.)

Since the dawn of reflection the problem of God has persisted, and the more rational and scientific speculation develops, the more remote seem the chances of satisfactory solution. The basic essentials of the African approach are presented in this volume by Dr. Danquah, a distinguished member of a prominent Gold Coast family who should be eminently fitted for his task. He had originally planned three volumes on "Gold Coast Ethics and Religion—A Theory of Morals and Religion in the Akan Tradition," but most unfortunately the first two volumes of manuscript perished when his house caught fire. On the third volume's appearance he must have the felicitations of all thinkers.

The first section is devoted to a preliminary sketch of the "Quest of the Doctrine." In Section II the author has elucidated with considerable charm and clarity "The Akan Meaning of God." In Section III, "Ethical Canons" are enumerated and explained. In the fourth section Dr. Danquah examines the basic "Eight Akan Postulates" and, in the fifth, their "Universal Utility."

The Akan God, while "infinitely manifold," is understood in terms of creatorship of the Universe, which leaves one confronted with the problem of evil. Dr. Danquah would see a difficulty here only if it were held that God stands over His own creation; he points out that the Akan philosophy holds that God "is of" the world.

The goal of endeavour is moral progress and realization of some kind of Absolute Experience, so that experience of the Whole marks the final stage of liberation. Summing up, the author remarks:—"In a word, Akan religion, in its highest expression, is the worship of the race."

This summary of the main conclusions of the work shows the Akan Doctrine of God to be defective in two significant particulars. In the first place, the problem of Evil is by no means solved. Even on the view that God is of the world, there is still the philosophic obligation to explain Evil in a world created by the All-Good and All-Powerful. The Akan God perhaps tolerates Evil like any other God of any other theistic system, but for this tolerance no rational explanation is forthcoming. Only a bold stroke like the Indian doctrine of Karma can explain the existence of Evil on the basis of timelessness or co-eternity for both God and Evil. Secondly, the Akan doctrine's finding the highest expression of religion in race-worship brings it perilously near the doctrine developed by H. G. Wells in his *Conquest of Time*, that there is no personal immortality and that the race alone can hope for continuity. The Hindus are fond of tracing back their genealogy to the Sun and the Moon, right up to the Creator Himself, but their concept of Godhead does not establish any equation between God-worship and Race-worship. It is not practical religion to lift one's hands in prayer to a race, albeit one's own, or even to consolidated humanity, whose evolution is so pathetically and relentlessly caught up in the eddying and evil-ridden whirlpool of time-space succession. Such an evolving entity as the race can never be the object of

worship. That man makes God in his own image seems powerfully borne out by the Akan doctrine, patterned apparently on the tribal chief or the race-head.

Dr. Danquah's monograph is sure to be welcomed by all students of comparative religion and philosophy. His dignified comments on " missionary ruthlessness " should serve as an eye-opener to Christian missions.

R. NAGA RAJA SARMA

Rāgavibodha of SOMANĀTHA with his own Commentary Viveka. Edited by PANDIT S. SUBRAHMANYA SASTRI with an Introduction by Dr. C. K. Raja. (Adyar Library Series No. 48, Adyar Library, Adyar, Madras. Rs. 6/-)

The authorities of the Adyar Library have shown great catholicity in planning this Series. No branch of Indian literature has been neglected and the present edition of the *Rāgavibodha* of Somanātha (A. D. 1609), a standard work on Carnatic Music, bears out the desire of the Library authorities to make their Series truly representative of Indian literature and culture.

Somanātha records the date of this work and its commentary, *viz.*, 18th September 1609. He belonged to the Sakalakala family of the Āndhradeśa. His father was Mudgalasūri and his grandfather, Meṅganātha. He follows the *Svaramela-Kalānidhi* of Rāmāmātya, another authoritative Andhra writer on music. The present work is written in the Āryā metre. It deals in five Chapters with *Srutis* and *Svaras*, *Vīṇā*, *Mela*, *Rāga* and *Rāgarūpa* (*rāga* forms). The Commentary is lucid and full of citations from previous authorities. Somanātha was a great scholar and wrote on other subjects as well. The present work is very useful for understanding the history of Carnatic music. Dr. Raja in his Critical Introduction to this volume states that " the book has a great value in understanding the condition of the art of music in ancient times in India. " Like many other mediæval treatises on Indian music Somanātha's work is characteristic of the intellectual keenness of both the authors and their readers in different centuries of Indian cultural history.

It is unfortunate that Pandit S. Subrahmanya Sastri, the learned and devoted editor of the present edition, should have passed away before the completion of the publication of this work ! He prepared the press copy with the help of some manuscripts in the Adyar Library. Owing to his sudden death the press copy remained without an Introduction from the learned editor. This deficiency has fortunately been made good by Dr. C. K. Raja, whose versatile interest in different branches of Sanskrit learning, including music, has been responsible for giving us a valuable critical Introduction to the volume in which he has made an attempt " to understand and interpret the *Śruti* and *Svara* scheme of ancient Indian music as found in the texts. "

The history of Indian music on a comprehensive scale can be written only when all important texts on music have been critically edited. We, therefore, welcome the present edition of the Rāgavibodha as a step in this direction. In printing and get-up the volume is in line with the other volumes in the Adyar Library Series and leaves nothing to be desired.

P. K. GODE

Careers. By WAHIDA AZIZ. (Kitab Mahal Women's Series No. 1, Kitab Mahal, 56-A, Zero Road, Allahabad. Re. 1/8)

Careers by Wahida Aziz is a useful guide to women who wish to take up a profession and earn an income. She mentions the characteristics and aptitudes required for each type of career, and also the pitfalls to be avoided.

The best type of education, she says, should develop both the manual and intellectual skills of a person, and the ideal education for women should be one on lines of development in which they could bring into play their feminine instincts and special womanly qualities, rather than merely competing with men. Miss Aziz therefore has based her book on these sound principles.

The deciding factors in the choice of a suitable job should be physique, mental health, education, natural talents and special training, social status, and material assets. To these should be added personality and business ability.

The two World Wars have opened up hitherto undreamed-of fields of work for women. And in India—as in the West—women in ever-increasing numbers are taking up careers. In this timely little book, Miss Aziz discusses journalism, story-writing, photography, interior decoration, broadcasting, social service, lace- and rug-making, horticulture, dairying etc. as the more suitable professions for women. She rightly stresses the need for thorough preparation for each career. It is strange that teaching, medicine, and nursing have been omitted from her list.

The subject has not been treated very comprehensively; nevertheless the booklet offers instructive reading to those interested in careers for women.

LALITA KUMARAPPA

Kashmir—Eden of the East. By S. N. DHAR. (Kitab Mahal, Allahabad. Rs. 3/12)

Kashmir may be, in point of natural beauty, a miniature Garden of Eden of the prophet's imagination. But unlike it, it is not "flowing with milk and honey." The result is that both Adam and Eve there are a constant prey to chronic poverty; hence, as Aldous Huxley says in *Jesting Pilate*, "The Kashmiri has a genius for filthiness." Neither the art of nature that sculptured the Himalayas nor the art of the craftsman that still turns out articles of beauty that are "a joy for ever" has made the people aesthetic-minded. "Art sense is conspicuous by its absence," is the verdict of the author, himself a son of the fairyland of the Moghuls, now, alas, transformed into a mart to tempt the tourist and the trader. The book under review, which is illustrated, is a reliable guide to the intending visitor to the saffron-scented valley of Kashmir as well as a pocket-map of the chequered life of the dwellers therein. Pandit Jawaharlal Nehru's introductory essay is its highlight: "It whispers its fairy magic to the ears, and its memory disturbs the mind." The volume, being a collection of articles written at different times, has a little looseness about it; for example, in the chapters "The Kashmiri" and "Eve in Asiatic Eden" certain observations about the Kashmiri women are repeated in almost the same style.

G. M.

Christianity and Democracy. By JACQUES MARITAIN. (Geoffrey Bles : The Centenary Press, London. 5*s*.)

This book makes interesting reading, especially after the exploits of the United Nations in Indo-China and Indonesia. To those of us who have been outside the pale of both the United Nations and the Axis Powers, the pathetic faith of such a great mind as that of Jacques Maritain in the just cause of the United Nations seems naïve and goes to illustrate how very strong nationalism is in Western people. He writes in 1942 and we are reading it in the light of history since then. None of us in India had ever such faith in the United Nations as to say as he does :—

> If the Axis powers win the war, night will settle down on the world and freedom will die for centuries to come—all the freedoms, and honour, and the very possibility of living as a man. If the United Nations win the war, the way is opened to constructive work.

Is it ? To us oppressed people it has made no difference. We all along considered this war to be a contest amongst imperialist powers for supremacy to be left free to exploit the rest of the world. Again, is not the author's vision blurred when he says :—

> We must understand that the meaning of the present war is not only to put an end to Fascism, Racism, and Militarism, but decidedly to undertake the slow and difficult construction of a world where fear and wretchedness will no longer press down upon individuals and nations . . . where the oppression and exploitation of man by man will be abolished ; and where everyone will be able to share in the common heritage of civilization and to live a truly human life.

One is amazed to note the sophism when he states :—

> One can be a Christian and achieve one's salvation while defending a political philosophy other than the democratic philosophy, just as one was able to be a Christian, in the days of the Roman Empire, while accepting the social régime of slavery, or in the seventeenth century while holding to the political régime of absolute monarchy.

The author sees the germ of democracy in the doctrine of love and brotherhood preached by Jesus. But that is not unique in Christianity. Where is democracy more marked than in Islam ? Much of what he writes would be true if he dealt with institutional religions and democracy. The democracy of Jesus, if that is what Jacques Maritain means by Christian democracy, knows no compromise. We are all children of one God and therefore we are one family—Germans and Italians are also members of this one family.

This little book is a danger-signal, warning all of us to be on our guard not to let our nationalism run away with our better self, as his nationalism seems to have done even with such a philosopher as Jacques Maritain.

J. C. KUMARAPPA

Jagadvijayacchandas of KAVINDRACHARYA. Edited by DR. C. KUNHAN RAJA. (Ganga Oriental Series No. 2, Anup Sanskrit Library, Fort, Bikaner)

If a nation is judged by its literature, a King is judged by his minister. A minister in his turn is judged by his learning, accomplishments, administrative capabilities and other good qualities which attract the proper type of men into the service of the State, as is so necessary to its all-round progress and prosperity. In Major Sardar K. M. Panikkar, the present Prime Minister

of Bikaner, H. H. the Maharaja Sri Sadul Singhji Bahadur has found such a minister, whose magnetic personality has contributed not a little towards the ordered progress and well-being of the State. But for the association of this scholar Prime Minister with the Bikaner State the valuable contents of the Anup Sanskrit Library at Bikaner would have remained in the dark and its two series of publications, *viz.*, the Ganga Oriental Series and the Sadul Oriental Series (Rajasthani and Hindi) which have been making rapid progress since 1939, would never have been started with a view to exploiting fully the manuscript material in this Library.

The present edition of *Jagad-vijayacchandas* with Commentary in its longer recension, along with the same in a shorter recension with Commentary and the two texts without Commentaries, is based on four manuscripts in the Anup Library. According to Dr. Raja the present work was composed by Kavindrācārya Sarasvati, whose contact with Bernier and Emperor Shah Jahan has been proved by me in a special paper. Dr. Raja thinks that this poem, or rather song with a rhythmic cadence, apparently in praise of the god Siva, praises Emperor Jahangir (*Jagad-vijaya*). This song is an applied text on grammar and lexicons. The Commentary mentions *Pāṇini's Sūtras*, and contains many citations from lexicons like *Viśvaprakāśa*, *Medini*, *Amarakośa*, *Dharaṇikośa*, *Rudrakośa* etc. The poem shows "a certain aspect of India's intellectual eminence," observes Dr. Raja in his elaborate and scholarly Introduction.

In my paper on the "Location of the Manuscript Library of Kavindrācārya at Benares in A. D. 1665," incorporated in this edition, the reader will find much authentic historical information regarding Kavindrācārya, the great *Sanyāsin* of Benares who wielded a tremendous influence over Dara Shukoh and Shah Jahan between A. D. 1628 and 1659. In his inspiring Foreword in Sanskrit, of which an English translation has been included in the volume, the great poet of Malabar, Shri Vallathol, pays unstinted tribute to H. H. the Maharaja of Bikaner, his Prime Minister Major Panikkar, Dr. C. K. Raja and Mr. K. Madhava Krishna Sarma, the general editor of the series, for their devoted labours in the cause of Sarasvati. I have nothing but admiration for these labours.

P. K. GODE

The Astronomical Horizon (The Philip Maurice Deneke Lecture, 1944). By SIR JAMES JEANS, O. M., F. R. S. (Oxford University Press, London. 2*s*. 6*d*.)

The student of astronomy may well feel today that the nearer he approaches the astronomical horizon the further it recedes from him. Each succeeding giant telescope, instead of putting a limit to his vision, has opened up new worlds of space to conquer. The universe of the ancients, with this planet, Earth, as its centre, and the heaven above as its ceiling, has now been replaced by expanding space where points, distances and times make way for events, intervals and sequences.

Dealing with the frontiers of known space Sir James Jeans in *The Astronomical Horizon* gives a lucid story of the ever-receding boundary lines. At the beginning of 1900 a description of the universe might have been given as

" vast aggregations of stars...occupying space fairly uniformly as far as our telescopes can probe, and we know not how far beyond." But this satisfying picture was to be rudely shattered. The astronomical atomic bomb was thrown by Einstein and was labelled " relativity theory of gravitation."

The astronomers have been talking about it ever since. The tyro may be forgiven if he fails to grasp what they are talking about. He may understand that in a fantastic new world the path of a planet is no longer regarded as a curved track in a straight space but as a straight track in a curved space, but, struggling even further along the road, he reaches a point where he is told that space is a creation of his own mind and he can make it what he likes.

Sir James Jeans tells the story in his own inimitable way, and suggests finally that " except in a purely mathematical form " the explanation may be for ever beyond our grasp.

A. M. Low

The Last Days : A Country Chronicle. By HUGH I'ANSON FAUSSET. (W.Heffer and Sons, Ltd., Cambridge. 9*s.* 6*d.*)

The " last days " are, of course, the " last days " of the now distant " between the wars " period. Mr. Fausset's " country chronicle " embraces the nightmarish first eight months of 1939, uneasily beginning with the visit of Neville Chamberlain and Lord Halifax to Mussolini's Italy and remorselessly culminating in Britain's declaration of war against Hitler's Germany. Against this background of gathering storm-clouds is set, in a quiet Cambridgeshire village, a group of interesting and highly individual characters who are helpless creatures in the world context, desperately seeking to defy the worst and redeem the good. Anthony Tremaine, the pacifist priest ; Clive Conway, the Nietzschean neophyte ; Professor Redfern, the stern old stoic ; the beautiful Natalie, Clive's lover and Redfern's wife ; Elizabeth, Redfern's daughter, in love with Anthony, but despairing of human love and hence in love with God—here we have all the classical ingredients of tragedy. Wedged between youth and age, love and loyalty, Natalie hesitates long and makes a rather wild rush at life and love ; bitter-sweet felicity overwhelms her, and husband and lover are hushed for ever. Against such knowledge as is hers, what forgiveness, what cure ? She has faith neither in love nor in death ; the past brands her, and the future is barren and bleak. The crash of the war and Anthony's declaration of love save her in time. Hesitantly, yet not altogether without hope, she starts piecing together the broken threads and—who knows ?—a new web may yet emerge out of the wreckage. Mr. Fausset's is a terrible and disturbing book, but it is also instinct with much tenderness and beauty and leaves in the reader a heightened awareness of the power of love—love that mocks at failure and dares to try to build a golden mansion. *The Last Days* is certainly the kind of dose appropriate to the malady of the hour.

K. R. SRINIVASA IYENGAR

"A MYSTIC OF ISLAM"

In the review by Professor Arberry of my book *al-Ghazali the Mystic* in your September number, he is mistaken in his suggested correction of *Kitāb al-Mankhūl* (p. 16) to *Kitab al-Manḥul.* My reading has the support of C. Brockelmann (*Gesch. der Arab. Litteratur* Supplement I, p. 754).

In one or two of his other corrections Professor Arberry seems to be mistaken.

MARGARET SMITH

London.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The nature and extent of modern warfare have shattered many complacent assumptions. Basic among these are those mentioned by Sir C. P. Ramaswami Aiyar, Dewan of Travancore, in his Convocation Address at the Patna University on November 24th: Belief in the inevitability and beneficence of material progress; the assumption of financier and scientist alike that strife and struggle could be sown and universal harmony reaped; and a confidence as blind in universal education as a panacea.

Far from serving as the open sesame to fraternity, equality and liberty, such education as modern youth in several countries had, fostering a narrow nationalism inconsistent with universal human loyalty, had seemed to pave the way to dictatorships and universal war. Education "should help to raise us above racial, political and religious antagonisms and socialise our instincts." Unless it does so, education is not worthy of the name.

We have every sympathy with those who labour to remove the handicap of illiteracy from our unhappy millions, but the ability to read and write is not enough. Our students must, as Sir C. P. Ramaswami Aiyar emphasised, be taught to think for themselves as a protection against propaganda subversive to human values. For literacy no more than any power that men may gain carries a guarantee for its wise use. All knowledge is a tool; and almost any tool can be applied to either useful or destructive ends. The educator's task is to equip the young with tools best suited to constructive use. The speaker's appeal for the reorganisation of the educational system is timely.

In reviewing the progress and the problems of the Andhra University at its Guntur Convocation on December 7th, its Vice-Chancellor, Sir C. R. Reddy, referred hopefully to what the formation of provinces on linguistic lines would mean to that institution for Telugu-speaking youth. But such an adventure in cartography, however desirable, must probably await the political freedom which Sardar K. M. Panikkar, Prime Minister of Bikaner, laid down in his Convocation Address as "the first necessity for a people."

And the winning and the maintenance of freedom, as he brought out, lie, even more than in forms of Government, in "the creation of a spirit of national discipline, efficiency and toleration." The "general background of a life of freedom," he said, could be created

> only by self-discipline acquired by a widening of human interests, by cultivating a balanced mind, and by a vigilant and often painful suppression of one's lower instincts.

He called for the breaking of "the manacles of leaden thought," to make possible what Dr. Bridges had called the "masterful administration of the unforeseen." It lay primarily with youth to bring about this mental revolu-

tion which would involve the scrapping of outmoded customs and beliefs. The problems of the world must be faced, he said, with courage and with faith both in human destiny and in moral imperatives. The University graduate had "a supreme obligation to Truth."

So far there will be none to say him nay. But his "good living" is a most debatable substitute for "plain living" as a companion to "high thinking." We could not agree that "it was only when a country was generally prosperous, when its standards of life were high, where life had obtained balance, that high thinking was possible." And history will bear us out.

Sardar Panikkar conceded, however, that the "voluntary renunciation of riches might be conducive to spiritual growth." And there is all the difference in the world between such renunciation for oneself and acquiescence in privations for others. "Involuntary submergence in poverty" is indeed a great impediment—we would not say the greatest—"to spiritual, moral, mental or physical growth."

Relief of "the acute want in which literally the majority" in India today are living was demanded in another Convocation Address, that of Sir Mirza M. Ismail, Prime Minister of Jaipur, at the Benares Hindu University on December 2nd. Industrial and economic planning, he declared, should not aim at the nation's wealth or at the capture of world markets. For India to become mercantile-minded would be for her to lose her heritage. Nor should the wealth of the industrial leaders be the aim—but comfort and security for all.

Freely conceding the importance of training for industrial and technological careers—since recognised in the formation of the All-India Council for Technical Education—Sir Mirza warned against mistaking means of living for ends. He deplored the tendency, in India as elsewhere, to regard economic prosperity as "the satisfying end of patriotic effort." It was, he declared, for the Benares Hindu University—which "should be Indian first and Hindu afterwards"—to deny this widely held misconception and

> to reassert its faith that inward prosperity must be the paramount aim of life and education.

"Faith without fanaticism, deference without weakness, politeness without insincerity, and, above all, integrity of character in thought, word and deed." Such was the high ideal. The products of our Universities should show the true courtesy and consideration that reveal the gentleman and that are "the expression of a noble habit of thought and mind." But they should further have acquired "a certain crispness and precision of mind," by which, Sir Mirza explained, he meant "the ability to produce—not just to feel," advice which our youthful dreamers would do well to take to heart. The country today, Sir Mirza declared,

> needs men of enthusiasm, even more than refined intellectuals. It needs men of stout hearts and strong hands who will not allow their conscience to be drugged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong whenever found, and fight unflinchingly the battle of social justice and emancipation, on behalf of the weak and downtrodden.

As regards both the stimulation of the eager intellect and preparation for citizenship—important functions of the Universities—failure was charged by Dr. John Matthai in his Convocation Address at the Allahabad University

on December 8th. That science made a better showing than the humanities on the first point he ascribed to the greater handicap of the latter by the foreign language medium.

More serious was the Universities' failure "to stress those aspects of life which bind men together and reveal to them their common humanity."

> I consider it a primary business of a University to teach the young the art of living together by inculcating in them habits of forbearance and co-operative effort and of placing the common good above personal and sectional interests.

Indeed, if a University does less than this it hardly deserves the name, which derives ultimately from the Latin *universus*, "all together," "universal." Yet the old cleavages persisted, Dr. Matthai said, and new fissures threatened.

The economic fallacy that self-interest plus self-interest equals the common good stands discredited today.

> Two devastating wars and a long period of severe economic depression in between have helped to rid most thinking people of any faith in a doctrine which sought to build the Kingdom of Heaven on the law of the jungle.

But gross economic inequalities persisted and must be removed, along with the other conditions responsible for the present wide-spread poverty, ignorance, disease. The vision of a new and better India must be held up to youth.

Religious and communal differences loomed, however, most provocative today. History bore witness to the strife and bitterness caused by religions degenerated into orthodoxies at the sacrifice of charity and truth. Examining honestly "the true implications of religion and its place in the scheme of human life" was indicated as a first step, but the country looked ultimately to the Universities to reconcile the creedal groups.

The publishing house of Victor Gollancz, Ltd., London, is to be congratulated on a vigorous and timely brochure issued apropos of the precarious European "peace." *Am I My Brother's Keeper?* makes very painful reading but it must be read by as many as possible and especially by all concerned, however remotely, in the framing and administration of the peace.

The present situation on the Continent is serious and its complexity tempts to preoccupation with particulars, making difficult the balanced view which this small book presents. The acute problem of providing food for the Continental peoples. The wide-spread malnutrition and the alarming increase of preventible disease. The only less acute problem of fuel, necessary to keep millions alive through the winter and also to restart the wheels of factories, on the turning of which depends any adequate solution of unemployment and the supply of necessary commodities. The problem of housing for the millions bombed out or transplanted *en masse*. The restoration of transportation systems. These overshadow altogether the negative, however necessary, problems of disarmament and long-time military occupation which loom so large in Allied statesmen's plans.

The analysis of the Potsdam Agreement justifies the usually staid *Economist's* condemnation of it as an unreal settlement, if not its charge that "at the end of a mighty war fought to defeat Hitlerism, the Allies are making a Hitlerian peace." The brochure takes the stand that that it is

not, yet, and need not be. Viewed from any angle, however, the Potsdam Agreement seems to defy the warning in the U. S. Report on *Relief and Rehabilitation Needs of Europe,* quoted here, that " the entire economy of the Continent is closely interlocking " and that " no nation can remain sound unless the others can begin the climb towards a normal economy. "

But more serious and urgent is the report of the plight of the Continental peoples, including Germans, fellow-members of the human family. Without prompt action, the death of millions by starvation and disease is reported threatening. The situation constitutes indeed a " challenge to our faith as democrats and our dignity as human beings. "

The brochure's text is Marcus Aurelius' words : " The best way of avenging thyself is not to do likewise. " From the stand-point of the sufferers there is not much to choose between callous cruelty and cruel callousness.

Harold E. Fey's series of articles concluded within the year in *The Christian Century* (Chicago), now published under the title " Can Catholicism Win America ? " cannot be brushed aside as Protestant propaganda. He analyzes dispassionately an undeniable trend which none familiar with the Church's rôle in Spain and in Latin America today—to say nothing of other climes and other times—can fail to find disquieting.

We hold no brief for any organised religion, convinced of every man's inalienable right to believe as he sees fit. But we deny the right of any church to lay a finger on the reins of government. The most mischievous aspect of the system of communal electorates in India—aside from the antagonism which it has engendered among groups whose basic interests were and are the same—is the struggle for position which it encourages between religious groups as such. The situation is saved from its worst implications here by the absence of ecclesiastic hierarchies in the major communities and by the democratic tradition common to Hinduism and Islam.

The Roman Catholic Church has such a powerful hierarchy and lacks such a democratic tradition. It openly deplores the separation of Church and State. Even as a minority it is powerful because of the solid front it can present when Church interests are involved. (For what believer would oppose the Church that claims to hold the keys to Heaven and Hell ?) Especially because of its demonstrated hostility to freedom of thought, whenever and wherever it has been in power, the rapid and steady growth of its numbers and its influence in the U. S. A. is menacing. And, because of the key position of that country in the modern world, it is a matter of world concern that the strings of government there shall not be pulled from Rome.

It is not the spread of the Roman Catholic faith by any legitimate means but its growing influence on Government that must be resisted in view of what might be expected if it came to power. An officially approved Roman Catholic textbook frankly states what the position of the Church-controlled state would be towards other faiths :—

> Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice....Error has not the same rights as truth.

A sorry outlook this for human progress, which rests foursquare upon the freedom of the individual to think, to speak, to act, and so to learn !